

All perfect praise is due to Allaah; I testify that there is none worthy of worship except Allaah and that Muhammad is His Slave and Messenger; may Allaah send salutations upon him and exalt his mention, as well as his family and all his companions.

Fear is the sensation that results from the anticipation of an expected harm; it is also felt when a person loses, or expects to lose, something he cherishes; it is the exact opposite of security and can be applied to worldly matters as well as those of the Hereafter; it is the disturbance of the heart from an evil or harm that may befall a person, or, it can be the sensation it feels when missing out on something that is beloved to it.

Imaam Ibn Qudaamah,* may Allaah have mercy upon him, said: *"Fear is no more than the pain and burning that one finds in his heart due to an expected harm; it is like the example of one who committed a crime and was subsequently caught; such a person will fear being sentenced to death, and the pain which his heart will suffer is dependent on how certain he is that he will (or will not) be sentenced, depending on the severity of his crime … sometimes one fears the ruler due to the power of the latter. Thus, when one realises the power of Allaah and knows that if Allaah wished to destroy all His creation it would not affect Him, nor could anyone stop Him from doing so, and therefore, one would fear Allaah to the extent of the sins that he has committed. This is the fear of warning."

There is a certain type of fear that is experienced only by the knowledgeable, and it is called *Khashyah* in Arabic, as Allaah says:

إنما يخشى الله من عباده العلماء

which means: *"…Only those among His servants fear Allaah who have knowledge…"* [*Faatir*: *28*]

This is fear that is based on knowledge. Standard fear of Allaah is experienced by the general Muslims whilst *Khashyah* is only experienced by the devout and the scholars from among them; the more knowledge one has regarding Allaah, the more he will fear Him. When one fears a person who may or may not apprehend him then this is regular fear, whereas if he is absolutely sure that this person can seize him and inflict harm upon him, then it is *Khashyah.*

Fear, with its various different meanings, is mentioned in many places in the *Qur'aan*, and its causes are varied:

- **Fear of being killed or defeated; Allaah says:**

وإذا جاءهم أمر من الأمن أو الخوف

which means: ***"And when there comes to them something [i.e., information] about [public] security or fear…"*** **[*An-Nisaa':83*]**

- **Fear during war and hostility; Allaah says:**

فإذا جاء الخوف رأيتهم ينظرون إليك نظر المغشي عليه من الموت فإذا ذهب الخوف سلقوكم بألسنة حداد

which means: ***"… And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death. But when fear departs, they lash you with sharp tongues…"*** **[*Al-Ahzaab: 19*] 'Fear' in this verse refers to war.**

- **Fear resulting from knowledge, as Allaah says:**

فمن خاف من موصٍ جنفاً

which means: ***"But if one fears from the bequeather [some] error…"*** **[*Al-Baqarah :182*]**

Allaah also says:

إلا أن يخافا ألا يقيما حدود الله

which means: ***"…Unless both fear that they will not be able to keep [within] the limits of Allaah…"*** **[*Al-Baqarah: 229*] 'Fear' in this verse is due to one's knowledge.**

- **Fear due to decrease in numbers, as Allaah says:**

أو يأخذهم على تخوّف

which means: ***"Or that He would not seize them gradually [in a state of dread]."*** **[*An-Nahl: 47*] Meaning that this is the fear that people feel regarding a decrease in their numbers, which would be the result of them being killed, or facing death in any other way.**

- **Fear of punishment, as Allaah says:**

يدعون ربهم خوفاً

which means: ***"…They [i.e., the believers] supplicate their Lord in fear…"*** **[*As-Sajdah: 16*]**

Imaam Ibn Qudaamah, **may Allaah have mercy upon him, said:** ***"Know that fear is the whip by which Allaah controls His slaves so that they may continue exerting effort in order to come close to their Lord; fear is the light which illuminates the heart and enables it to distinguish good from evil."*** **When a person fears another, he will attempt to flee from him, and this is the case for everyone except Allaah; one escapes from Him by fleeing to Him.**

It is never that fear departs one's heart except that it is thereby ruined, because when fear is present in one's heart, it burns all desires and expels the pleasures of this life from it. Fear causes a person to wake up from his heedlessness and puts him back on the right path after he had diverted; indeed it is one's companion on his journey towards Allaah. Feeling fear is not an objective in itself, meaning, we do not feel fear due to any contentment that comes with being afraid, but rather, it should be a means to rectify our condition.

One who is afraid today, in this life, will be secure tomorrow - in the Hereafter. When the believers are permitted into Paradise, fear will depart from them and their love of Allaah will increase. ***Imaam Ibn Rajab,*** **may Allaah have mercy upon him, said:** ***"Allaah has created the creation in order to know Him and worship Him; He has provided them with evidences for His might and greatness in order for them to fear and glorify Him; He has described for them the severity of His punishment of those who disobey Him in order for them to avoid it by virtue of their good deeds (after the mercy of Allaah)."*** **This is the reason why Allaah repeatedly mentions Hell and the punishment He has prepared in it for those who disobey Him; He tells His slaves to fear Him, be conscious of Him, adhere to His commands, rush in performing what He has mandated upon them, do that which pleases Him, and refrain from that which He hates. Likewise, this is evident in the** ***Sunnah*** **of the Prophet** ***sallallaahu 'alayhi wa sallam*****, which is a clarification of the** ***Qur'aan*****; this is also apparent in the practice of our righteous** ***Salaf*****; one who ponders upon their condition will be amazed by the fear of Allaah and humility that they possessed, and how this caused them to elevate their ranks and exert extra efforts in the obedience of Allaah, as well as to easily refrain from minor disliked matters, to say nothing of prohibitions.**

Fear has different levels and ranks; the minimum level is that which makes one perform his Islaamic obligations and refrain from prohibitions; if it exceeds this level then it becomes a promoter for the performance of optional deeds and abstinence from minor disliked matters, and this is a praiseworthy type of fear; on the other hand, if it increases to the point that it makes one enter a state of despair which prevents him from exerting any effort, thinking that there is no use in doing so, and if it causes him grief or even kills him (as is the case in some instances), then this becomes a dispraised type of fear.

The required fear is that which would drive a person to perform all his Islaamic obligations and add optional deeds to them, as well as causing him to refrain from prohibitions and minor disliked matters. There is a type of fear which is weaker than this which does not cause one to refrain from all prohibitions, or encourage one to perform all his Islaamic obligations.

The more one knows about Allaah and his qualities and abilities, the more fearful he becomes, as Allaah described the angels by saying:

يخافون ربهم من فوقهم

which means: ***"They fear their Lord above them…"*** **[*An-Nahl: 50*]**

Allaah says regarding His Messengers:

الذين يبلغون رسالات الله ويخشونه ولا يخشون أحداً إلا الله

which means: ***"[Allaah praises] those who convey the messages of Allaah and fear Him and do not fear anyone but Allaah…"*** **[*Al-Ahzaab: 39*]**

The fear of the devout slaves is greater because they seek a higher rank and fear that they may not attain it. What would one who is upon the straight path fear? He would fear his heart changing, as Allaah says:

واعلموا أن الله يحول بين المرء وقلبه

which means: ***"…And know that Allaah intervenes between a man and his heart …"*** **[*Al-Anfaal: 24*] He also fears having his rank reduced or decreased. Conversely, the sinner fears the evil consequences of his wicked deeds; his fear would benefit him only if it causes him to refrain from his evil deeds, regret, and repent.**

What is the ruling on being fearful of Allaah?

Fearing Allaah is mandatory upon every Muslim, it is one of the great ranks and the most beneficial to one's heart. One who does not fear Allaah is a sinner, as was stated by *Imaam Ibn Al-Qayyim,* may Allaah have mercy upon him.

The following are the evidences that one must fear Allaah;

- **Allaah says:**

إنما ذلكم الشيطان يخوف أولياءه فلا تخافوهم و خافون إن كنتم مؤمنين

which means: *"That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers"* [*Aal 'Imraan*: 175] *Shaykh As-Sa'di,* may Allaah have mercy upon him, commented on this verse saying: *"This verse proves the obligation of one fearing Allaah alone, and that this fear is an implication of faith."*

- **Allaah says:**

وإياي فارهبون

which means: *"…And be afraid of [only] me…"* [*Al-Baqarah: 40*]

This is a command, which implies fear being an obligation.

- **Allaah says:**

فَلاَ تَخْشَوُاْ ٱلنَّاسَ وَٱخْشَوْنِ

which means: *"…So do not fear the people but fear Me…"* [*Al-Maa'idah*: *44*]

- **Allaah praises those who fear Him, saying:**

إن الذين هم من خشية ربهم مشفقون … أولئك يسارعون في الخيرات وهم لها سابقون

which means: *"Indeed, they who are apprehensive from fear of their Lord … It is those who hasten to do good deeds, and they outstrip [others] therein."* [*Al-Mu'minoon: 57 & 61*]

When *'Aa'ishah,* may Allaah be pleased with her, asked the Prophet *sallallaahu 'alayhi wa sallam* about the people referred to in this verse, he *sallallaahu 'alayhi wa sallam* replied: *"They are the ones who fast, pray and give in charity, but fear that Allaah might not accept it from them."* *Imaam Al-Hasan,* may Allaah have mercy upon him, said: "*They performed acts of obedience and yet they feared their rejection … a believer combines between righteous deeds and fear, whilst a hypocrite combines between*

evil deeds and feeling secure (i.e., from the punishment of Allaah).”

- **Making people fear Allaah is one of the tasks of the messengers, as Allaah says:**

وما نرسل المرسلين إلا مبشرين ومنذرين

which means: ***“And We send not the messengers except as bringers of good tidings and warners…”*** **[*Al-An’aam: 48*] A warning is against something that people fear; our Prophet *Muhammad sallallaahu ‘alayhi wa sallam* was described as a warner in many verses of the *Qur’aan*. In fact one of the first commands given to the Prophet *sallallaahu ‘alayhi wa sallam* was to warn people, as Allaah says:**

يا أيها المدثر قم فأنذر

which means: ***“O you who covers himself [with a garment]. Arise and warn”*** **[*Al-Muddaththir: 1-2*] *Imaam Al-Qurtubi,* may Allaah have mercy upon him, commented on this verse saying: *“(It means to) warn the people of Makkah and make them fear the punishment of Allaah if they do not accept Islaam, as Allaah has described His punishment in many verses of His Book in order to instil fear in the hearts and thus cause people to adhere to His commandments and beware of his wrath. Allaah says:***

لهم من فوقهم ظلل من النار ومن تحتهم ظلل ذلك يخوف الله به عباده يا عبادِ فاتقون

which means: ***“They will have canopies [i.e., layers] of fire above them and below them, canopies. By that Allaah threatens [i.e., warns] His servants. O My servants, then fear Me.”*** **[*Al-Zumar: 16*]**

Allaah clarifies to us that He sends signs in order to assure the truthfulness of His messengers, like the she-camel of Prophet *Saalih,* peace be upon him; He says:

وآتينا ثمود الناقة مبصرة فظلموا بها وما نرسل بالآيات إلا تخويفا

which means: ***“…And We gave Thamood the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning”*** **[*Al-Israa’: 59*]**

Allaah also shows people cosmic signs for the same purpose, like the eclipse of the sun and the moon, lightning and thunder; Allaah says:

هو الذي يريكم البرق خوفاً وطمعاً و ينشيء السحاب الثقال

which means: ***“It is He who shows you lightening [causing] fear and aspiration, and generates the heavy clouds.”*** **[*Ar-Ra’d: 12*]**

The benefits of fear:

- **Allaah made it a condition for the fulfilment of faith; He says:**

فلا تخافوهم و خافون إن كنتم مؤمنين

which means: *"…So fear them not, but fear Me, if you are [Indeed] believers"* [*Aal 'Imraan: 175*] *Imaam Ibn Jareer At-Tabari,* may Allaah have mercy upon him, commented on this verse saying: *"It is as if Allaah is saying to them; 'O believers! Do not fear the disbelievers and what they have gathered against you, because as long as you obey Me, I will suffice you, protect you, and grant you victory; if you truly are believers, then fear Me, beware of my wrath and never disobey Me, lest you be destroyed."*

- **Allaah tested the companions of the Prophet *sallallaahu 'alayhi wa sallam* by some animals that they were forbidden to hunt, in order to distinguish those who feared Him from those who did not. Allaah says:**

يا أيها الذين آمنوا ليبلونكم الله بشيء من الصيد تناله أيديكم ورماحكم ليعلم الله من يخافه بالغيب فمن اعتدى بعد ذلك فله عذاب أليم

which means: *"O you who have believed, Allaah will surely test you through something of the game that your hands and spears [can] reach, that Allaah may make evident those who fear Him unseen. And whoever transgresses after that – for him is a painful punishment."* [*Al-Maa'idah: 94*] Allaah tested them by making these animals appear in front of them, within their reach whilst they were in the state of *Ihraam,* to see who would adhere to and who would transgress the boundaries of Allaah; the companions were successful and refrained, whereas the Jews failed such a test when Allaah forbade them from fishing on the Sabbath; they did not fear Allaah and prepared their fishing nets on Fridays so that they could catch fish on the Sabbath, and thus Allaah destroyed them

- **Fear helps one refrain from disobedience. Allaah says:**

قل إني أخاف إن عصيت ربي عذاب يوم عظيم من يصرف عنه يومئذ فقد رحمه وذلك الفوز المبين

which means: *"Say, 'Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day.' He from whom it is averted that Day – [Allaah] has granted him mercy. And that is the clear attainment."* [*Al-An'aam*: *15-16*]

- **Fear is a quality of the people of understanding. Allaah says:**

أفمن يعلم أنما أنزل إليك من ربك الحق كمن هو أعمى إنما يتذكر أولو الألباب* الذين يوفون بعهد الله ولا ينقضون الميثاق* والذين يصلون ما أمر الله به أن يوصل ويخشون ربهم ويخافون سوء الحساب

which means: *"Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding – Those who fulfil the covenant of Allaah and do not break the contract. And those who join that which Allaah has ordered to be joined [i.e., ties of relationship] and fear their Lord and are afraid of the evil of [their] account."* [*Ar-Ra'd*: *19-21*]

The fruits of fear in this life:

· **Allaah made it a means for domination upon the earth, increasing the level of one's faith, and a cause of additional tranquillity; He says:**

وقال الذين كفروا لرسلهم لنخرجنكم من أرضنا أو لتعودن في ملتنا فأوحى إليهم ربهم لنهلكن الظالمين ولنسكننكم الأرض من بعدهم ذلك لمن خاف مقامي وخاف وعيد

which means: *"And those who disbelieved said to their messengers, 'We will surely drive you out of our land, or you must return to our religion.' So their Lord inspired to them, 'We will surely destroy the wrongdoers. And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat.'"* [*Ibraaheem*: *13-14*] **Thus, fear results in the defeat of the enemies and the Muslim's domination of the lands of the disbelievers.**

· **Fear encourages one to perform more righteous deeds with sincerity. Allaah says:**

إنما نطعمكم لوجه الله لا نريد منكم جزاء ولا شكوراً* إنا نخاف من ربنا يوماً عبوساً قمطريراً

which means: *"[The righteous say:] 'We feed you only for the countenance [i.e., approval] of Allaah. We wish not from you reward or gratitude. Indeed, We fear from our Lord a Day austere and distressful."* [*Al-Insaan: 9-10*]

The fruits of fear in the Hereafter:

· **It makes one worthy of being shaded under the throne of Allaah on the Day of Judgement, as the Prophet *sallallaahu 'alayhi wa sallam* said about the seven categories of people who would attain this, one of whom is:** *"… A man whom an extremely beautiful woman seduces (for illicit intercourse), but he (rejects this offer by saying): 'I fear Allaah.'"*

· **It results in the forgiveness of sins. The Prophet *sallallaahu 'alayhi wa sallam* informed us of a man from the previous nations who gathered his children and said:** *"What kind of father have I been to you?" They replied: "You have been a good father."*

He told them that he had not presented any good deeds before Allaah, and if Allaah should get hold of him, He would punish him. "So look!" he added, "When I die, burn me, and when I turn into ashes, crush them, and when there comes a windy day, scatter my ashes in the wind." **The Prophet *sallallaahu 'alayhi wa sallam* added:** *"Then by Allaah! He took a firm promise from his children to do so, and they did so. (They burnt him after his death) and scattered his ashes on a windy day. Then Allaah commanded his ashes to "Be!" and behold! They transformed into the man, standing! Allaah said, "O My slave! What made you do what you did?" He replied, "Fear of You." Nothing saved him then but Allaah's Mercy (so Allaah forgave him)."* **Allaah pardoned his ignorance and forgave him, otherwise, one who denies resurrection is a disbeliever, but this man was ignorant about the matter.**

- **It leads one to Paradise. The Prophet *sallallaahu 'alayhi wa sallam* said:** ***"He who is afraid of the pillage of the enemy, sets out in the early part of the night; and he who sets out early, reaches his destination. Be on your guard that the commodity of Allaah is precious. Verily the commodity of Allaah is Paradise".*** **This is an example that he *sallallaahu 'alayhi wa sallam* set for us, because Satan is on our road towards Paradise, as well as our whims and base desires, all of which interrupt our journey towards Allaah and Paradise.**

- **One who fears in this life will be secure in The Hereafter, as Allaah said in a *Qudsi* narration:** ***"I swear by My Might and Glory! I will never make My slave feel fear twice, nor will I make him feel secure twice; If he fears in (the worldly) life, I will secure him on the Day of Resurrection; and if he felt secure (i.e., from My punishment) in (the worldly) life, then I will terrify him in The Hereafter."***

- **It saves one from all evils, as the Prophet *sallallaahu 'alayhi wa sallam* said in a part of a narration:** ***"Three things rescue you from all evils … Fear of Allaah in secret and in open …"*** **This narration is general and it applies to both this life and the Hereafter.**

- **It causes one to be included among the praised slaves of Allaah. When Allaah wished to praise His prophets, peace be upon them, He described their fear of Him by saying:**

إنهم كانوا يسارعون في الخيرات ويدعوننا رغباً ورهباً

which means: ***"…Indeed, they used to hasten to good deeds and supplicate Us in hope and fear…"*** **[*Al-Anbiyaa': 90*]**

Allaah praises the fear of His angels, saying:

يخافون ربهم من فوقهم ويفعلون ما يؤمرون

which means: ***"They fear their Lord above them, and they do what they are commanded."*** **[*An-Nahl: 50*]**

- ***Imaam Ibn Al-Qayyim,*** **may Allaah have mercy upon him, said:** ***"One of the fruits of fear is that it prevents one from indulging in unlawful pleasures and makes sinning hateful to the heart. This does not by any means include (forsaking) lawful pleasures, because the Prophet sallallaahu 'alayhi wa sallam, who was the master of those who fear Allaah, said regarding some of the lawful pleasures of this life: "From amongst the pleasures of this life, perfume and women were made dear to me" It (i.e., fear) does not allow one to enjoy unlawful pleasures due to it continuously reminding him of the punishment of Allaah that will be the result of this indulgence, indeed it is just like honey becoming hateful to those who desire it when they are told that it contains poison."***

- **Fear removes arrogance and envy from the heart, and one's main concern then becomes holding himself to account and thinking of the consequences of his sins and shortcomings; so his case becomes similar to that of one who was caught by a wild animal which he tries to escape from being killed and eaten by.**

- **It makes Allaah pleased with the slave.**

Fear is not an objective by itself, but rather, it is a means for the reaction that results from it, such as performing one's obligations and refraining from prohibitions; and when fear increases, it leads to one performing recommended deeds and refraining from disliked acts or doubtful matters. So what are the things that would make one fearful of Allaah?

- **A past sin that one committed and always remembers.**

- **Being concerned about shortcomings that one had regarding some of his Islaamic obligations.**

- **Fearing an evil end, which one detests.**

- **Glorifying Allaah, which reflects the importance of knowing His Names and Attributes.**

- **Fearing Allaah is related to fearing His punishment as well as fearing Him. Common people fear the Hellfire, but those with knowledge and understanding fear Allaah before fearing Hell, because this is greater.**

- **By thinking about those who are worthy of being rescued from Hell and forgiven by Allaah, and then comparing oneself to them, such as the saying of Allaah:**

وإني لغفّار لمن تاب وآمن وعمل صالحاً ثم اهتدى

which means: ***"But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance."*** **[** ***Taa Haa: 82*****]**

He also says:

وإن منكم إلا واردها كان على ربك حتماً مقضياً

which means: *"And there is none of you except he will come to it [i.e., Hell]. This is upon your Lord certainty decreed."* [*Maryam*: *71*] Once, a man was crying, so someone asked him why, to which he answered: *"I know for a fact that I will pass over the Hellfire; but I have no guarantee that I will be rescued."*

- **By contemplating over whether or not one's good deeds have been accepted by Allaah.**

- **Pondering upon the words of Allaah (i.e., the *Qur'aan*) and the words of the Prophet *sallallaahu 'alayhi wa sallam* when they describe the qualities of Allaah and His punishment, and how the Prophets, peace be upon them, the angels, and the early righteous generations feared Allaah.**

- **By pondering upon the greatness and glory of Allaah. Allaah says:**

وما قدروا الله حق قدره والأرض جميعاً قبضته يوم القيامة والسموات مطويات بيمينه

which means: *"They [i.e., the polytheists] have not praised Allaah with true appraisal, while the earth entirely will be [within] His grip on the Day or Resurrection, and the heavens will be folded in his right hand…"* [*Az-Zumar: 67*] When the Prophet *sallallaahu 'alayhi wa sallam* commented on this verse and the fact that Allaah will say on the Day of Judgement: *" I am the King; I am the Almighty; I am the Omnipotent; I am the Compeller, I am the Superior"* when he *sallallaahu 'alayhi wa sallam* was explaining this, the pulpit began to shake violently from under his feet, due to the force with which he was speaking, to the extent that his companions, may Allaah be pleased with them, were afraid that he *sallallaahu 'alayhi wa sallam* might fall.

- **By thinking about death and its hardships, and that there is no escape from it, as the Prophet *sallallaahu 'alayhi wa sallam* said: *"Be plentiful in mentioning the destroyer of pleasures; death; it is never that one remembers it whilst experiencing hardship but it will make his life appear joyful and easy; and it is never that one remembers it whilst experiencing ease but it will make his life appear hard."***

- **By thinking about what happens after one's death in the grave, and its agonies. *Al-Baraa'*, may Allaah be pleased with him, said: *"We were with the Prophet sallallaahu 'alayhi wa sallam once in the graveyard, and he sallallaahu 'alayhi wa sallam sat next to one of the graves and cried until his beard was soaked, and said: "My brothers, prepare for this place."***

- **By remembering the terror of the Hereafter and resurrection.**

- **By remembering Hell, its dwellers, and their terrible suffering.**

- **By remembering one's sins which one has overlooked but Allaah has recorded in a record that leaves out no minor or major sins.**

- **By thinking about small insignificant sins, which people underestimate and overlook, and their evil consequences.**

- **By knowing that one could be prevented from being able to repent by sudden death, deliberately delaying repentance, or insistence upon sin and the fulfilment of desires, until, as Allaah says:**

حتى إذا جاء أحدهم الموت قال رب ارجعون لعلي أعمل صالحاً فيما تركت

which means: *"[For such is the state of the disbelievers], until, when death comes to one of them, he says, 'My Lord, send me back – that I may do righteousness in that which I left behind'…"* [*Al-Mu'minoon*: *99-100*]

- **By thinking about the possibility of having an evil end to one's life and what would result from that. Allaah says:**

والملائكة يضربون وجوههم وأدبارهم

which means: *"…The angels striking their faces and their backs…"* [*Al-Anfaal: 50*] This is how the angel of death along with the angels of punishment will tear out the soul of one with an evil end.

- **Sitting with and befriending those who remind and encourage one to be fearful of Allaah, and those whose hearts soften whenever they hear the *Qur'aan* being recited.**

- **Reading the stories of those who feared Allaah from the companions, may Allaah be pleased with them, and the righteous *Salaf*, may Allaah have mercy upon them, such as *Ibn 'Abbaas,* may Allaah be pleased with him, who had two dark lines embossed under his eyes due to the extent of his crying; *'Umar*, may Allaah be pleased with him, once recited some verses which caused him to become sick; *Abu Bakr*, may Allaah be pleased with him, would say: *"I wish I was a tree from which people eat (so that he would not to be held to account)"; 'Uthmaan,* may Allaah be pleased with him, would say: *"I wish that when I die I will not be resurrected"; Abu Hurayrah*, may Allaah be pleased with him, would faint three times whenever he would narrate the *Hadeeth* in which the Prophet *sallallaahu 'alayhi wa sallam* informed us about the first three people who will be thrown into Hell; *'Umar ibn 'Abdul-'Azeez,* may Allaah have mercy upon him, would cry at night until he fell asleep, and when his wife, may Allaah have mercy upon her, would ask him why, he would recite the saying of Allaah:**

إني أخاف إن عصيت ربي عذاب يوم عظيم

which means: *"…Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."* [*Yoonus*: *15*] - and then she would also cry.

- **Listening to beneficial Islaamic lectures.**

· **Supplicating to Allaah to grant one fear of Him, as the Prophet *sallallaahu 'alayhi wa sallam* used to supplicate saying: *"O Allaah, apportion to us such fear as should serve as a barrier between us and acts of disobedience."***

Things which deprive one from having Fear:

There are many things that deprive one from having Fear, such as sins, becoming too involved in life and indulging in its pleasures, bad company, and heedlessness. There is a dangerous type of fear which is the type that one feels when he attends an Islaamic lecture which affects him, but which disappears soon after he has left the mosque or lecture area. One should have fear continuously, because what counts is the after effect which makes a person change and improve.

One of the Companions, may Allaah be pleased with him, said: *"One day, the Messenger of Allaah sallallaahu 'alayhi wa sallam delivered us a very eloquent Khutbah on account of which eyes shed tears and hearts were full of fear. A man said: 'O Prophet of Allaah! It is as if this is a parting advice, so advise us.'"* Note how keen they were to learn and apply knowledge. *"He sallallaahu 'alayhi wa sallam said, "If you knew what I know, you would laugh little, weep much, and would not enjoy women in your beds; rather, you would go out into the open spaces beseeching Allaah.""* The Companions, may Allaah be pleased with them, experienced unparalleled suffering on that day. They covered their faces and began to weep. The Prophet *sallallaahu 'alayhi wa sallam* also said: *The Heaven has squeaked (i.e., due to the number of angels in it), and it has right to do so. I swear by Him, in Whose Hand my soul is, there is not a space of four fingers in which there is not an angel who is prostrating his forehead before Allaah, the Exalted."* Indeed, when fear enters into the slave's heart its effects reflect on his limbs.

One who has fear of Allaah will rush into performing good deeds and utilise his hours and days, as our righteous *Salaf*, may Allaah have mercy upon them, used to do, as *Ibn Al-Mubaarak*, may Allaah have mercy upon him, said about them: "*They used to start the optional night prayer from the beginning of the night until dawn."* Fear caused their sleepiness to disappear - they prayed whilst the people who enjoy life were deep in sleep.

